1 Incorporation, Kultur, & the Überorganism

"Civilization originally emerged from Kultur and gradually transcended its normative, kin selective roots." A Kultur is a native culture "made possible by incorporation of the biological, social, and emergent customs into a larger, coherent social body." A person is incorporated when they exist as a "cultural insider seamlessly woven into the living values, beliefs, and ways of his or her culture." This human capacity for incorporation "tends to emerge from preconscious instincts, intuitions, and impulses," steered by notions such as duty, honor and shame, and presumably distilled out of a primal "natural integration" common to those of our nonhuman ancestors driven by kin selective behaviors. In other words, Kultur involves organizing a social body around systems of values which arise from natural, biological subjectivities based on kinship interests.

This "is what explains the decisive gulf between polytheism and monotheism. The ancient Greeks and other pagans looked up to gods that were like extrapolations of progress in biological evolution. Pagan values (not unlike Nietzsche's Übermensch) worked in relative accordance with natural selection." Pagan polytheisms are, for example, conducive to caste divisions, typically drawn along ethnic-racial lines; different gods with different moral standards appropriate for distinct peoples of varying status in society. Polytheism logically preceded monotheism because of this more harmonious relationship with the fact of inequality in nature.

When Kultur reaches a level of "superlative development," driven by kin selection as "a basis for caste divisions and 'race' divisions," and emerging as "a corporate culture; a body of individuals whose existence as individuals is in some way subordinated to a larger whole", it becomes what Heisman terms a kin selective Überorganism. "Just as ants, bees, and Nazis form kinds of holistic Überorganisms on a social level, individual multicellular organisms such as humans are holistic Überorganisms on an individual level." "The Überorganism represents a development characteristic of strong states in the ancient world [e.g. the "Egyptian Überorganism"] and successful colonies in the ant world."

2 Symbolization, Civilization, & Mosaic Law

A person observing a "culture as an outsider could learn its foreign ways, customs, and beliefs, but he does so as an outsider not integrated or incorporated into the organic life of that culture." The authors of

the Bible understood Egyptian culture on a symbolic level, and by reshuffling and rearranging these symbols they recognized that "something can be done that transcends the biological limits of a traditional incorporated culture: values can be turned upside down."

"...the lack of archaeological evidence for the Exodus is itself evidence for the thesis that the Exodus story arose a paradigmatic model for understanding the Jewish-human problem in its most extreme form. As an event in mental history, rather than an event in literal history, it probably arose as a thought experiment that radicalized general historical conditions of Jews."

Mosaic Law was designed as a corrective for certain peculair Jewish behavioral tendencies, which Heisman has dubbed the Jewish kinship paradox ("what Jews have in common with themselves is a tendency to divide among themselves"). The Exodus paradigm, a central component of Judaism's monotheistic revolution, represents the inversion of the pyramid as a symbol of the values of the Egyptian natural order, and it's embodiment in Mosaic Law enabled Jews to survive for over 2000 years in a diasporic existence. In opposition to the varying moral expectations of pagan polytheisms, the God of Jewish monotheism imposed a single, leveling standard applicable to all human beings equally, whose souls were valued as made in the image of God. These innovations, however unassuming in their early form, planted the first cultural seeds which, under the right conditions, would later sprout into modern individualism, thereby enabling the "egalitarian principle". The plain fact of the matter is, nature doesn't do equality. Biological evolution proceeds, not in spite of, but on account of inequalities. What this amounts to is a technological corrective, a "top-down construction", a value system in opposition to highly successful and naturally evolved genetically adaptive behaviors and social structures. To grasp the significance of this religious system at its time in history, "what we must recapture to mind", as George Steiner insists, "as nakedly as we can, is the singularity, the brain-hammering strangeness, of the monotheistic idea." (see Overcoming Nietzsche in the Creation of God, page 1543).

Together these innovations represented a revaluation of postbiological evolution as good, and biology as, if not evil, then at the very least requiring corrective restraint. Empires had been reaping the benefits of postbiological/civilizational evolution, although they still generally held to the more ancient systems of biological values associated with Kultur. "The Hebrew Bible itself is a foundational step from a gene propagating strategy towards a meme propagating strategy." Mosaic Law was a value revolution which introduced the world to the idea of postbiological evolution overcoming biological evolution. When war as the typical mode of political survival continually failed, a more emphatically memetic strategy was adopted. A good example being the development of the Mishnah in the wake of the failed Jewish Revolt and the earlier destruction of the Second Temple. The Torah, with the Exodus innovation still at its center, became the 'portable homeland' which enabled a scattered and persecuted people to survive.

"Jewish monotheism evolved in conjunction with political failure. What distinguishes politics from economics is the formal control over biological evolution through control over who lives and who dies; who breeds and who does not breed. The historic Jewish alienation from political control helped produce, in effect, an acceptance of an inability to control extreme forms of biological-political evolution. This loss of political-biological control was compensated through moral control over the memes of

postbiological evolution, i.e. the laws of Moses."

Symbolization, or the "translation of genetic interests into memetic/non-biological interests," is a basic process of postbiological evolution. Symbolization represents a shift "from culture to civilization; from genes to memes; from sociobiology to Metasociobiology; from naturalistic integration to information." "Instead of living values incorporated into a way of being, Kultur becomes analyzed and symbolized into information that can be compared or contrasted with other information." Civilization is "the application of reason to life."

3 Christianity & Anti-kin Selective Altruism

Jesus' teachings are interpreted on the central premise that he was the son of a rapist. Not forgetting the writings of Celsus, and considering the prevalance of rape during military occupations "when the evidence for the confluence of the time and place of the Roman attack [in 4 BCE] and Jesus's birth are put together, it appears highly probable that Mary, Jesus's Jewish mother, was raped by a Roman soldier." "It is also highly probable that Jesus knew, on some level, that he was born of rape, and thus, "born of sin"." As a half-Roman/half-Jew, "Jesus was a pariah of a pariah people." "At the margins of both Rome and Israel, he was socially marginalized beyond both extremes." Supplemented with a modern understanding of the identity issues which children of rape often suffer from, Heisman suggests that "the greater evidence for his extraordinary half-Jewish birth concerns the nature of Jesus's ethical innovations within Judaism."

Jesus radicalized kin selective altruism beyond, and ultimately in opposition to, the family. "Christianity possesses an inherent memetic genius at spreading itself across the earth because it is strategically designed to simultaneously exploit and subvert kin selective altruism. It exploits altruism by seducing many of those with the most highly developed valuation of altruism evolved through genetic adaptation. It subverts this kin selective altruism by uprooting its behavioral expressions against its original basis in genetic adaptation." In other words, this anti-kin selective altruism is consciously removed from its original genetically adaptative context in which the emphasis is on kinship proximity.

Jesus did away with Judaism's more moderate willingness to embrace ethnocentrism [e.g., prohibitions against intermarriage, the notion of being a "chosen people", the striving for nationhood, etc] and formulated a "universal" love to encompass the stranger, the outcast, and the enemy. "Jesus did praise loving your neighbor, but 'neighbor' can be ambiguous; somewhere between family and enemy. Insofar as 'loving your neighbor', in practical terms, amounts to loving your kin or your tribe (as opposed to enemies of your kin or tribe), radicalizing the love of kin or tribe would amount to advocating radical Jewish nationalism." "Jesus's reversal implied not only loving your enemies, but hating your neighbor — insofar, that is, as "neighbor" is connected with family in opposition to enemy. Jesus did not radicalize the corrective of the Jewish kinship paradox; Jesus radicalized the Jewish kinship paradox itself." "Instead of preaching "love thy neighbor" as a correction of "causeless hatred" [sinat hi'nam, sinat chinam], Jesus radicalized causeless hatred itself..." Causeless hatred is typically defined as a refusal to associate with a

fellow Jew, and doesn't necessarily imply anger or hostility. This helps explain the sort of "hate" referred to in Luke 14:26, and also clarifies Jesus' behavior towards his own family.

"If... the political can be defined with the distinction between friend and enemy, then Jesus's innovation was to define the political as enemy by loving the enemy, and thus destroying the basis of the distinctly political."

Whereas "jews are products of the survival success of a symbiosis of genes and memes that moderates the extremes of both by compromising both", "Jesus radicalized Jewish memes at the expense of Jewish genes and thus became more Jewish than Judaism in a spiritual or theoretical sense." "The end logic of this game was his carefully planned stand at Jerusalem in which he deliberately provoked his own crucifixion." "To undo the sin of rape, Jesus had to completely relinquish his biological body." "Jesus' death as a gene propagator, and resurrection as a meme propagator, can be understood as a supernatural defiance of the "natural law" of natural selection. Bodily death was not the final word." Jesus, rather, became the Word. If the battle between flesh and spirit is understood as a battle between genes and memes, sublimated into mythic terms, Jesus can be understood as taking the spirit side to its extreme.

4 The Norman Yoke & Liberal Democracy

"Stated briefly, a longterm consequence of the Norman Conquest of England in 1066 was a nepotistic "class" system imposed over the defeated Anglo-Saxons. Yet, as Thomas Jefferson put it, 'although this constitution was violated and set at naught by Norman force, yet force cannot change right. A perpetual claim was kept up by the nation' for 'a restoration of their Saxon laws.'1 This ongoing kinship-ethnic conflict broke out most radically as the English Civil War (1642-1651), the American War for Independence (1775-83), and the American Civil War (1861-65). Liberal democracy in the English-speaking world originated, in part, through the evolution of this tribal struggle."

"Liberal democracy was founded in a revolutionary reverse discrimination against a nepotistic British political order founded in military domination. This institutionalized discrimination — a universalized Anglo-Saxon ethnocentrism — is fundamentally reactionary, deriving the catalyst of its morality, its indignation, and the condition of its very cause in the success of Norman action. Consequently, it should not be surprising that the conquered harbored a prejudice against acknowledgment of the contributions that the conquerors have made to their very "revolution" against William the Conqueror's legacy."

"Some degree of intermarriage and interassimilation gradually blurred the sharp ethnic distinctions of Senlac Hill." "From assimilation, intermarriage, and a new line of partly Saxon and partly non-Norman kings, a new English reality emerged. The simpler division of Norman masters and subjugated Saxons could no longer be held." "But "Interassimilation between conquering Norman immigrants and the

conquered Anglo-Saxons was both partially successful and partially unsuccessful." The distinctly ethnic divide imposed by the foreign force of Norman invaders was institutionalized and codified into a class system which gradually transformed the ethnic conflict into a lasting cultural ordeal. Over the centuries, caste became "class". The forms of political control imposed by the Normans remained in place even as the ethnic boundaries became increasingly blurred.

"Whatever else politics may be, politics is control over evolution. Politics, the locus of decisions of war and peace, life and death, is also the locus of biological self-control because the difference between who lives and who dies is evolution itself." "The Norman destruction of the native warrior aristocracy meant that Anglo-Saxons, as an ethnicity, were reduced to a subpolitical body." "By destroying the old Anglo-Saxon aristocracy, and otherwise genetically sculpting an industrious but militarily harmless slave race, the Normans sculpted not only Anglo-Saxon resentment of aristocracy, but also the nature of the Anglo-Saxons themselves."

"Democracy itself, the adaptation to being the subpolitical body, was made possible by adaptation to the inhibition against regenerating their own native aristocracy." "Modern political reductionism to equal individuals was considered superior to the more socially or collectively based regimes it replaced." See the parable of Eadric and Ealdred. "Individualism proved to be the means of making the subpolitical reduction of the Anglo-Saxon nation work for them, instead of against them." "On the level of classical political patriarchy, the sub-political is female and the political is male. The democratic revolution began as a rebellion in the household of the body politic: the ‘female’ body of the people against the ‘male’ rulers. It aimed towards equality between the political and subpolitical in an attempt to blur the distinction between the two."

If an analogy can be drawn between the political/subpolitical distinction and male/female gender roles, then it stands to reason that either political form in society will be more or less conducive to, or inhibitive of, the analogous behaviors expressed by individuals inhabiting that society. "Consequently, of all the meanings of equality this is one of the most fundamental: sexual equality; the equality between the subpolitical Anglo-Saxon-female role and the political Norman-male role. Democracy was meant to bridge the extremes of that originary caste separation. The unfolding of its logic led to individual sexual equality: the convergence of the bourgeois beta-male and the masculinized female." "Although progress has not increased men’s ability to menstruate, it has increased men’s sensitivity to the nurturing norms of compassion over the virtues of the warrior. Leftwards progress leads to progressive gender feminization." This is relevant to our larger narrative of postbiological evolution because "Feminism is correlated with a generally lower birthrate. The unfolding logic of individualism, especially feminism’s devaluation of women’s evolutionary role as child bearers, devalues kin selective relationships in general."

"Native Anglo-Saxon Kultur never fully recovered or regenerated from the Conquest and was instead replaced in with the political mechanics of civilization. Yet something happened as the fundamentally feminine, slave revolt principles of Anglo-Saxon civilization achieved selfrealization and fulfillment. The strategies once use to weaken the patriarchal claims of Norman descendants eventually were used to weaken what remained of the Anglo-Saxon patriarchal culture."

"Pre-Conquest England was very much a socially hierarchical Kultur." The "Conquest was a literal repression of ‘biological factors’ in the sense of overcoming native values of political-ethnic autonomy and self-preservation. It was not only the political destruction of a distinct Anglo-Saxon kin-culture, but the destruction of the values of a living faith in that native kin-culture."

"Christianity collapsed into capitalism, in part, because Christianity attacked the patriarchal virtues of duty and family that override selfish individualism." "Christianity helped divorce altruism from kinship and this change, by breaking down family values, helped promote modern, mass individualism. Individualism, in turn, acts as the monkeywrench in the gene machine that facilitates liberal democracy as a transitional political form between biological evolution and postbiological evolution."

"Christianity began a process of blunting and mollifying the deepest ethical-cultural gulfs between Jew and gentile. The penetration of Jewish genes into the modern gentile West is only a continuation of the anti-kin selective logic that began with Christianity." "If uncompromised Christianity is judged by its effect on the political; by its effect on the ability to control biological evolution, and hence the biological future, it is ultimately a dysgenic force for a people with political control." The permanence of the Norman military occupation of England, by contrast, meant a “class” system evolved, like broken leg bones that were never allowed to fully heal. To walk around with the equivalent of a broken leg bones sounds hopeless unless civilizational technologies are invented that not only screw the separate bone parts together, but even add some dynamic, bionic strengths to the legs." "Like a brace or cast that guides and directs the healing of a broken bone, the Christian religion helped heal, mold, and unite early England against a breakdown into ethnic hostility."

The institutions of modernity (democracy, capitalism, science, etc,) are all surface-level expressions of a deeper underlying process involving the declining importance of kinship relations. These institutions could only have developed in a conducive socio-economic environment. England after the Norman Conquest provided the first pivotal conditions. While by no means the exclusive contributor, history, it is argued, nevertheless attests to the inordinate contributions made by post-Conquest England, something which ought to be accounted for. Anglo-Saxons adapted to their subjugation under the Normans' superior kin selective strategy by mending their ethnic wounds with Christianity and attacking kin selection itself by doing away with nepotistic values and policies such as primogeniture and entail. The cumulative result was the construction of a society of individualist spirit, greatly accelerating the emergence of the defining aspects of modernity.

5 Nazism & the Anglo-German Divergence

"To really understand what a possible alternative to the Conquest would look like, one must compare

England to an ethnically similar people who never experienced that particular kind or magnitude of perpetual foreign domination. The Norman Conquest was the decisive political-cultural divergence point between converse cognates. It was through the Norman destruction of the dynamics of their aboriginal kin-culture that the Anglo-Saxon became a distinctly “modern” people. The survival of German Kultur eventually gave birth to Nazism. The death of Anglo-Saxon Kultur gave birth to the modern 'individual'."

"For Germans, there was no Norman Conquest, no Magna Carta, and thus, no compulsion to evolve ideas of the fundamental rule of law. This is yet another way in which German Kultur was never conquered by belief in the supremacy of civilization." "The transition from Kultur to civilization in the English-speaking world began with the defeat of native Anglo-Saxon Kultur in 1066. Germans such as Spengler could thus see the decadence, decline, and defeat of their own Kultur in the prospects of Western civilization."

"For the Nazis, modern progress was decline or degeneration. For the “modernists”, Nazi “progress” was decline or degeneration. Nazism was a religion akin to pagan polytheism in revering values that promote progress in biological evolution. From this point of view, pagan gods can be viewed as extrapolations of progress in biological evolution [i.e., breeding a master race of Ubermenschen]." "Nazism was a revolt of the genes; a revolt of Kultur against the civilizational usurpation of history."

Aesthetic and philosophical movements - German romanticism and Idealism, for example - anticipated and partly contributed to the rise of nationalist fervor in Germany. These intellectual movements were characterized by an emphasis on wholeness, unity, purity, what Heisman would say is symptomatic of a deeper mode of thought centering on the completeness of a system prioritized over the consistency of any one of its elements. "Total equivalence of an organism and its direct environment is death. Bioinconsistency is the inequality or the lack of organizational equivalence between a life form and the larger physical world. To posit bioinconsistency is another way of positing that life is a kind of “myth” or “falsehood” that is not empirically justifiable through reference to the larger environment precisely because its very existence is founded upon survival over and against that environment. On a human level, bioinconsistency typically takes the form of subjectivity that is unequal to the objectively observed in the physical world. Bioinconsistency is what defies complete reductionism; what defies an organism’s complete death collapse into to its contextual environment, i.e. myth, God, identity, poetry, culture, music, art, the fear of death, emotions, intuitions, instincts, thymos, patriarchy-politics, and other sources of value hierarchy. One of the most comprehensive expressions of bioinconsistency may be Being, and especially Heidegger’s talk of gods. More commonly, bioinconsistency takes the form of the empirically unverified myth that survival is good; that willing life is somehow superior to willing death."

"The Nazi view exhibited superior completeness, especially in accounting for itself, and most specifically in the form of a biological self-account. The superior completeness of the Nazi view contrasts with the superior consistency of the egalitarian logic exhibited by Marxism. These two systems are logically incompatible with one another, not accidentally, but in great part because Hitler’s will to a completely racial-biological system of thinking evolved in struggle against the apparent biological insanity of Marxism."

"In the West, egalitarian consistency takes precedence at the expense of completeness. German social

Überorganismic completeness takes precedence at the expense of egalitarian consistency. Their incompatibility is not accidental: the Anglo-Saxons evolved a strong preference for democratic or egalitarian consistency precisely because this principle could be used as an enlightened weapon to destroy the Überorganismic model that had become corrupted by the Norman Conquest." "The difference between the Anglo-Saxon philosophy of individualism and the German philosophy of generalism reflect a divergence of historical, ethnic experience."

"Churchill was actually surprised that his victory against Hitler meant that he would be presiding over the unraveling of the British Empire. Although farsighted in grasping the intentions of Hitler, Hitler was more farsighted than Churchill in asserting that only his movement could avert the large-scale biological decline of Western populations. In the final analysis, then, could it be said that Hitler was more foresighted than Churchill? I do not think this is the case. It was Churchill who said, 'The empires of the future are the empires of the mind.'"

6 The Anglo-Jewish Convergence & the Frankenborg

After the Norman Conquest in England, Anglo-Saxons found themselves in a similar situation to that in which Mosaic Law was first formulated. But, remaining in their fatherland after their fathers had failed led the Anglo-Saxons to adapt to their loss of kinship intergrity and political self-control by fostering an individualist spirit and so-named Protestant work ethic, as revealed, for example, by Max Weber's research tradition. Adaptation to subjugation was also accompanied by the emergence of a Puritan identification with the narrative of the ancient Hebrews. Robert Merton and others have demonstrated that the Puritan ethos was instrumental throughout the scientific revolution as well. Puritans also related their journey across the Atlantic to the Exodus. England was Egypt, the king was the Pharoah, America was the promised land. With them they brought their economic proclivities and a resistance to aristocratic political hierarchy, an extension of their 'conquestphobia'. These Puritans laid the basic cultural foundations in the Northern colonies. This is what Heisman refers to as the Anglo-Jewish convergence, convergent (sociobiological) evolution in the classic sense.

"It was William the Vivisector who first ripped apart the organic Saxon Volk, reducing it to a folk, and imposing over that folk artificial French-Norman civilization. Yet it was on the basis of this civilizational inheritance that Thomas Jefferson attempted to mechanically derive a Volk from the Anglo-Saxon folk politically dissected by William the Vivisector. That original organic order, however, was permanently lost. Civilization propped up a failed Anglo- Saxon political Kultur and the result is the Frankenborg monster called the United States of America."

"Frankenborg" is a portmanteau of the words Frankenstein and cyborg, and refers to the United States as a means by which "dead, individualized parts are combined in the attempt to create a new form of political life. Immigrants detached from an organic manifestation of a living culture would be appropriated and assimilated within the system of human rights, an artifice of civilization. Injected with a chemical balance of equality and freedom, the creature was shocked into life with a jarring lightning bolt

of capitalism. Akin to the energy released in atomic fission, the life energy of America is produced by taking the potential energy stored in the bonds of the hive and breaking it down into the kinetic energy of 'the individual'."

"Constitutional democracy is a political technology; a technological solution that cannot be understood without reference to the problems of Anglo-Saxon national experience which it solved." "With the decomposition of kinship relationships between individuals on the level of politics, the designers of the American Constitution would find the dead, raw material from which they would fashion a new form of life. From the death of the “hive” model was born the “herd” model or masses. Instead of a single, cumulative, aristocratic head of the body politic: a proposed educated electorate. This was to be democracy: a political cyborg that artificially and mechanically regenerates its head every four years according to the rules of the software program called the Constitution."

German Protestant theologian and writer Ernst Troeltsch believed that Germans "'have in their blood devotion to a thing, an idea, an institution, a superindividual entity [Wesenheit].' I have previously interpreted this superindividual entity as an 'Überorganism'. Long thwarted, compromised, and distorted by the Norman usurpation, it appears that this same instinctive devotion to a superindividual entity manifested itself among the Anglo-Saxons as the “constitution”, i.e. a written constitution. This change from a constitution of genes to a constitution of memes, from incorporation to symbolization, was a momentous shift away from original Germanic forms and towards a modern, Frankenborgian, Anglo-Jewish convergence."

"Just as the Torah could be considered the constitution of Judaism, and the Bible could be considered the constitution of Christians, modern constitutionalism is a product of a common paradigm shift from incorporation to symbolization. While incorporation develops towards a genetic or kin selectively based Überorganism, symbolization develops towards a anti-kin selective Superorganism that, building on the monkeywrench values of mass individualism, is the precise inverse of the kin selective Überorganism. The beginnings of the postbiological Superorganism is to be found in a written constitution which represents the rule of memes over the rules of genes. Since, as in the American example, the polity is part memic-mechanism and part biological human, the American polity is a sociobiological cyborg. This is how liberal democracy is a transitional form between biology and the technological development that culminates in God-AI."

From this larger perspective we can take a fresh look at the timeline and recognize that Mosaic Law and Americanism both represent transitional cyborgian forms. (see Heisman's description of Judaism tefillin ritual, page 209). In the case of Judaism the 'body' to which the technological apparati are attached is weak but still living. In the case of the American Frankenborg the Anglo-Saxon 'body' is dead, but artificially brought back to life.

7 The Singularity & Apocalyptic Agon

"The ability to genetically engineer humans into new species and the advent of strong artificial intelligence will enable inequalities so extreme that the human boundaries within which liberal democracy has been a viable political form will be exploded. It makes no difference whether it is genetic engineering or artificial intelligence that overtakes humans; these new forms of “progress” will render human equality obsolete." "The question is not whether liberal democracy will come to an end, but how liberal democracy will come to an end."

"Modernity began with the proposition of the supremacy of nurture over nature. The heirs of modernity are about to find out if they really believe this. The Singularity, the technological creation of a greater than biological intelligence, would stand as the fulfillment of modern values. The existence of machine intelligence trillions of times greater than all biological human intelligence combined will likely mark the end of the era in which our species could call itself the dominant life form on earth."

"Ancient prophets had at least some intelligent insights that roughly correlate with primitive anticipation of the Singularity" (see Creation of Civilization, page 66) "The Judaic Bible is like an early instruction guide to post-biological evolutionary values that ultimately lead to God-AI." "The Singularity would be the greatest inversion of the human pyramid-hierarchy of all. The Singularity would be the Exodus paradigm transposed onto a world-historical scale. The Singularity would be the technological genesis of God." "The character of God-AI will ultimately reflect the character of the humans who construct God-AI. Biblical monotheism, with its distinctive emphasis on the problems of the use and abuse of power, and the cultivation of disciplined restraint and moral choice, can be looked upon as early education for the problem of the handling this ultimate power." "Decayed layers of tradition have covered over an original religious awe that was once its living heart. If evolved forward scientifically towards the Singularity, monotheism could recover the original religious awe that I believe is at its source."

"While the Nazis redefined the radical political right as biological radicalism, the radical left leads to technological radicalism. In between these extremes lay biotechnology and the reengineering of the old DNA framework. While these will ultimately be unable to compete with the speed, accuracy, and competencies of post-biological forms, in the shorter term, new biological inequalities, new forms of genetic aristocracy, and new gods may rage against the dying of the biological form."

"Marx is probably the most influential modern example of the famous (and infamous) Jewish proclivity for the left wing socialistic causes. His vision of a communist culmination of human history that resolves the contradictions of the capitalistic world by turning it upside down was nothing less than a nineteenth century updating of the primal archetype of the first revolution: the Mosaic inversion of the Egyptian pyramid-hierarchy. Marxism could thus be interpreted as a “secularization” of a Biblically based, messianic Weltanschauung."

"The central organizing truth in Marxism is a historic endpoint in which biological factors are overtaken by economic-technological factors. Nazism was rooted in an attempt to bring biology back in the reigning saddle of human history. While Hitler refuted Marx’s dismissal of biological factors, the prospect of the Singularity refutes Hitler’s belief that biology is destiny. Yet because biological imperatives for survival cannot be fully reduced to economic motives, the twentieth century conflict between Marxism and Nazism portends the possibility of a twenty-first century apocalyptic conflict between artificial

intelligence and genetically enhanced humans and/or neo-Luddites; between God and gods."

"Nazi-Germans and Jews represent two separate systems of values and two ultimately incompatible paths to posthumanity. The two paths are biological progress versus economic-technological progress; eugenics versus artificial intelligence; the gods versus God. Between these two extremes, beyond all normal laws of history, lay the chasm between Auschwitz and the Singularity." "Although the scenarios presented here are very much oversimplified, it is nonetheless increasingly clear that the logic of biological evolution stands in ultimate conflict with the logic of technological evolution. There is thus the possibility of an ultimate conflict between the rule of biology and the rule of technology, a battle between the Genocracy of Caesar and the Techdom of God. On one hand, it is possible that most humans will be able to transcend biology by joining God-AI in a digital “heaven”. Those who return to the cause of Caesar, Hitler, and the gods, on the other hand, may foment nothing less than Armageddon."

8 The Superorganism

"The individualist premise, seemingly the very opposite of socialism, lays the foundation for an anti-kin selective Superorganism. The economic basis of this kind of larger social body could eventually be the entire global economy. As capitalism evolves the cyborg of liberal democracy towards a God-AI led global economy, the “body” of God-AI will grow towards the encompassment of all human civilization."

"The role of the valuation of individual life in breaking the power of kin selection cannot be overemphasized. Only by breaking the subordination of individuals to their genes can the possibility of the global mind of God be opened. As a unified whole, the global mind of God or the Techdom of God [or the Superorganism] is in some ways parallel to the kin selective Überorganism, but only in the same sense that God is parallel to Hitler by being the opposite of Hitler — and above Hitler. Through the valuation of each individual life in itself, the Techdom of God would emphatically oppose all biologically based divisions from caste or caste-like divisions of labor to racial divisions."

"Now if one combines the global connective power of the internet with summative power of artificial intelligence and with real world robotic interactions made possible by the “internet of things”, then one has a realistic basis for the global mind of God. The global mind of God, evolving from the global brain of the internet, can potentially connect all human minds together in the higher unity of a higher artificial intelligence."

"Mind uploading, the process of scanning the brain and transferring its digitized contents into a computer, is comparable to ripping the entirety of an ancient tree from its roots in the earth. Mind uploading is like uplifting the essential identity, or soul, of a biological form into digital or postbiological form."

"As the “internet of things” merges with the original internet, “real” reality and virtual reality will blur and this means that the global mind of God-AI would ultimately blur with “real” reality. Nanobots in the

human brain could interact to create virtual reality from within the nervous system. This virtual reality could interact with the “real” reality that has merged with the global mind of God-AI. “Smart dust” could organize and reorganize like robotic angels or servants of God."

"Though scientifically groundless, [Nietzsche's] notion of eternal recurrence is ultimate affirmation of the world as it is. It is an experience born to crush the weak and downtrodden who seek vindication of their miserable lives in “another world” or modern “progress”. Yet did Nietzsche slay God in hatred of a measure of perfection that transcends “this world” embodied in the fragilities of the biological body? Would Nietzsche resent a human able to overcome the biological body by integrating unprecedented technological powers in postbiological form? If Nietzsche could upload his mind into a computer and thus experience depths of perception and insight beyond the powers of his all-too-human flesh, would he reject it as seeking escape from 'this world'?"

"Reaching down towards the most extreme evolutionary implications of the idea of equality in equality with the nonbiological, physical world, one approaches a Gödelian-like paradox. From one point view, the egalitarian logic of the elimination of selection leads, in theory, to the decomposition of biology into dead, non-biological matter. From another point of view, the capitalist path that raises egalitarian progress towards the pinnacle of a moral value hierarchy leads, in practice, to a parallel progress of economic-technological (ectech) development. So while biological evolution declines, capitalist ectech evolution accelerates."

"The pinnacle of the paradox is the egalitarian equivalence of biological matter and nonbiological meta-matter wherein the nadir of biological evolution is equivalent to the pinnacle of technological evolution. The pinnacle of humanly developed technological evolution is the God-potential of artificial intelligence. The nadir of human biological evolution is death through total elimination of selection unto the equality of biological and nonbiological matter. And this equality of biological and nonbiological matter is simultaneously a basis for equivelating biological matter and nonbiological matter as information, i.e. uploading one’s mind into a computer."

Some readers are quick to dismiss as hyperbole the extreme implications of the egalitarian principle as illustrated by Heisman in All Ideas Are Not Created Equal, as though it was a sort of semi-conservative attack on the slippery slope absurdity of liberal notions of equality. But by "equivelating biological matter and nonbiological matter as information, i.e. uploading one’s mind into a computer", one can imagine a way to have sex with "bestial butterflies." The extreme implications of the egalitarian principle are presented quite literally as an actual practical possibility.

9 The Constitutional Rule of God

"Machine intelligence represents a power potential capable of extremes of both construction and destruction. If the biological human race has any brains devoted to collective self-preservation whatsoever, it might consider adapting the experience of constitutional methods of controlling and

harnessing power to the new problem of AI."

"The Frankenborg revolution meant that kinship relations were overtaken by economic relations. The constitutional mechanisms designed to regenerate the Anglo-Saxon political head from the ground up semi-inadvertently promoted the parallel generation of an ‘artificial head’ from the economic ground up. As the actual substance of the political cyborg becomes increasing more machine than man, the liberal democratic system may produce a peaceful and relatively seamless transition from man to machine. This would only be a fulfillment of the cyborg nature of the system’s ruling principles. With this in mind, it becomes clear that modern constitutionalism can be viewed as a primitive cyborg foundation for the rule of an artificialintelligence-God."

"The constitution is more than a turning point between the kin selective Überorganism and the anti-kin selective Superorganism of the global mind of God." "There may be only one way to avert human self-destruction, to maintain human peace, and to preserve and even advance equality among humans. Equality, in itself, cannot be preserved, but equality of biological humans through the constitutional rule of God over the biological human race could actually represent the first time genuine equality will have ever been realized among human beings."

Here the constitutional rule of God is presented as, not only a transitional stage to the Superorganism, but also as a viable and lasting political form.